765 When the cremation has been done by night, the duty
782 of Sêshakriya (making offerings to the deceased's spirit)
613 must be begun the next day between 10 and 11 A.M. and is done on seven consecutive days. In any case the time for this ceremony is after 10 and before 11 and it continues for seven days. It is performed as follows. All male members of the Taravâd younger than the deceased go together to a tank and bathe, *i.e.*, they souse themselves in the water, and return to the house. The eldest of them, the man who tore off the strip of cloth from the corpse, has with him the same strip of cloth and the piece of iron, and all assemble in the central courtyard of the house, where there has been placed ready by an Enangan—(one of the Taravâd—of the same clan or sub-clan as that of
[582] the deceased : marriage must be admissible between the two Taravâds)—some rice which has been half boiled, a few grains of gingelly, a few leaves of the cherûla,* some curds, a smaller measure † of paddy, and a smaller measure ‡ of raw rice. These are placed in the north-east corner with a lamp of the ordinary Malabar pattern. A piece of palmyra leaf, about a foot or so in length and the width of a finger, is taken, and one end of it knotted ; the knotted end is placed in the ground, and the long end is left sticking up. This represents the deceased. The rice
824 and other things are offered to this. The belief concern-
824 ing this piece of palmyra leaf is explained thus : There
765 are in the human body ten humours :—Vâyús ; Prânan ;
774 Apânan ; Samânan ; Udânan; Vyânan ; Nâgan ; Kûrman; Krikalan ; Dêvadattan ; Dhananjayan. These are called Dasaváyu, *i.e.*, ten airs. When cremation was done for the first time, all these excepting the last, were destroyed
[789] by the fire. The last one flew up and settled on a palmyra leaf. Its existence was discovered by some Brâhman sages who, by means of mantrams (magic), forced it down
[782] to a piece of palmyra leaf on the earth. So it is thought
[776] that, by making offerings to this (Dhananjayan) leaf for seven days, the spirit of the deceased will be mollified, should he have any anger to vent on the living members of the Taravâd.

824 The place where the piece of leaf is to be fixed has
765 been cleaned carefully, and the leaf is fixed in the centre
782 of this prepared surface. The offerings made to it go direct
613

[804]

* Ærna lanata belonging to the natural order Acanthaceæ.
† Ari Edangâli : about the size of a quart.
‡ A nazhi : about ½ a pint.

9:Iyer E-4, 5 (ca. 1902-1906) 1912
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the water leak out by making holes in the pot as he walks round. On completing the third round he dashes the pot on the ground close to the spot where the head of the dead had been placed. This circling round (*Kumbhapradakshinam*) is said to symbolize that the deceased has had his ablution in the water of the Ganges. Then the chief mourner and others bathe in a tank or river, perform an ablution of water (*Udaka-kriya*) to a piece of *karuka* grass stuck up to represent the spirit of the dead. A small image of the deceased is then made out of raw rice, and to this image a few grains of rice and gingelly seed are offered. When this has been done, the relatives and the neighbours who have been there depart, taking care to bathe themselves before entering their houses.

The ceremony next in importance is the *Séshakriya* (making offerings to the deceased's spirit) which begins on the second day after death and continues for seven days, the particulars of which are as follows:—All the male members of the family, junior to the deceased, bathe and return home. The eldest of them who has the torn cloth and the piece of iron, together with the others, assemble in the central court-yard of the house, where there has been prepared by their *enangan* Chíthayan, some boiled rice, a few gingelly seeds, a few leaves of the *cherula*, some curd, and a small measure of paddy, rice, and turmeric. All these are placed in the north-east corner with a lamp locally made. A piece of palmyra leaf, about a foot or so in length and the width of a finger is taken, one end after being knotted, is placed in the ground, and the long end is left sticking up. This leaf represents the deceased, and the rice and other things are offered to it. The following is the belief concerning the use of the palmyra leaf:—There are in the human body ten humours, *Váyus*, *Prínan*, *Apánan*, *Samánan*, *Udánan*, *Vyánan*, *Nágan*, *Kúrman*, *Krikalan*, *Dévadathan* and *Dhananjayan*. There are *Desavayus* or ten airs. When cremation was performed for the first time, all excepting the last were consumed in the fire, while the last flew up and settled on a palmyra leaf. This was discovered by some Brahman sages, who by means of *mantrams* forced it into the palmyra leaf. So it is thought that by making offerings to this leaf for seven days, the spirit of the deceased will be pacified.

The place where the leaf is to be fixed is first cleaned carefully, and the leaf is then placed in the centre of the prepared

13:Thurston & Rangachari E-4, 5 (no date) 1909
AW11 Kerala AW11
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the corpse, has with him the same strip of cloth and the piece of iron, and all assemble in the central courtyard of the house, where there have been placed ready by an enangan some rice which has been half boiled, a few grains of gingelly, a few leaves of the cherūla (*Ærua lanata*), some curds, a smaller measure of paddy, and a smaller measure of raw rice. These are placed in the north-east corner with a lamp of the ordinary Malabar pattern. A piece of palmyra leaf, about a foot or so in length and the width of a finger, is taken, and one end of it is knotted. The knotted end is placed in the ground, and the long end is left sticking up. This represents the deceased. The rice and other things are offered to it. The belief concerning this piece of palmyra leaf is explained thus. There are in the human body ten humours:—Vāyūs, Prānan, Apānan, Samānan, Udānan, Vyānan, Nāgan, Kurman, Krikalan, Dēvadattan, Dhananjayan. These are called Dasavāyu, *i.e.*, ten airs. When cremation was done for the first time, all these, excepting the last, were destroyed by the fire. The last one flew up, and settled on a palmyra leaf. Its existence was discovered by some Brāhman sages, who, by means of mantrams, forced it down to a piece of palmyra leaf on the earth. So it is thought that, by making offerings to this Dhananjayan leaf for seven days, the spirit of the deceased will be mollified, should he have any anger to vent on the living members of the taravād. The place where the piece of leaf is to be fixed has been carefully cleaned, and the leaf is fixed in the centre of the prepared surface. The offerings made to it go direct to the spirit of the deceased, and the peace of the taravād is assured. The men who have bathed and returned have brought with them some grass (karuka pulla), plucked on their way back to the house.